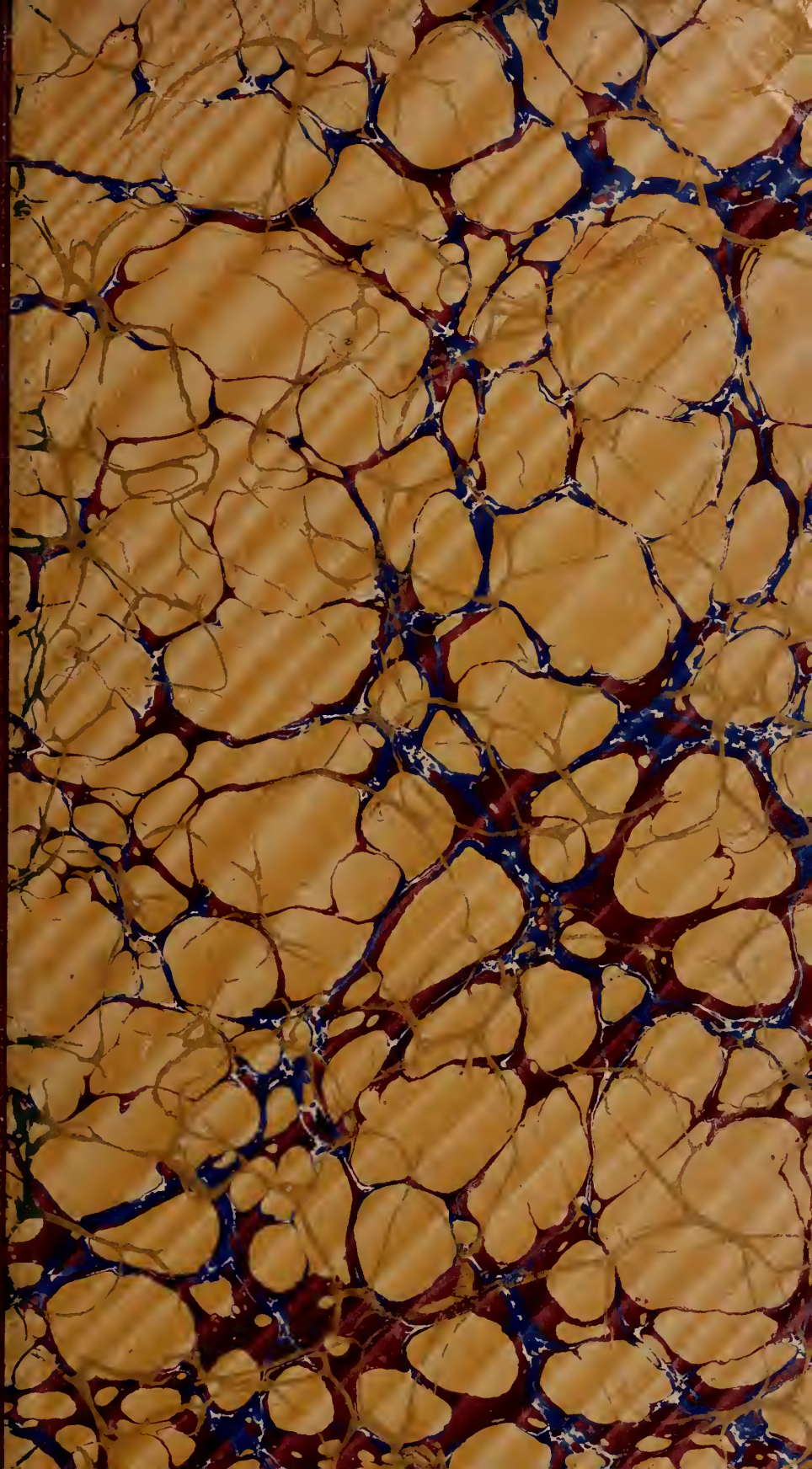

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WOMAN'S WORK

PUBLISHED MONTHLY

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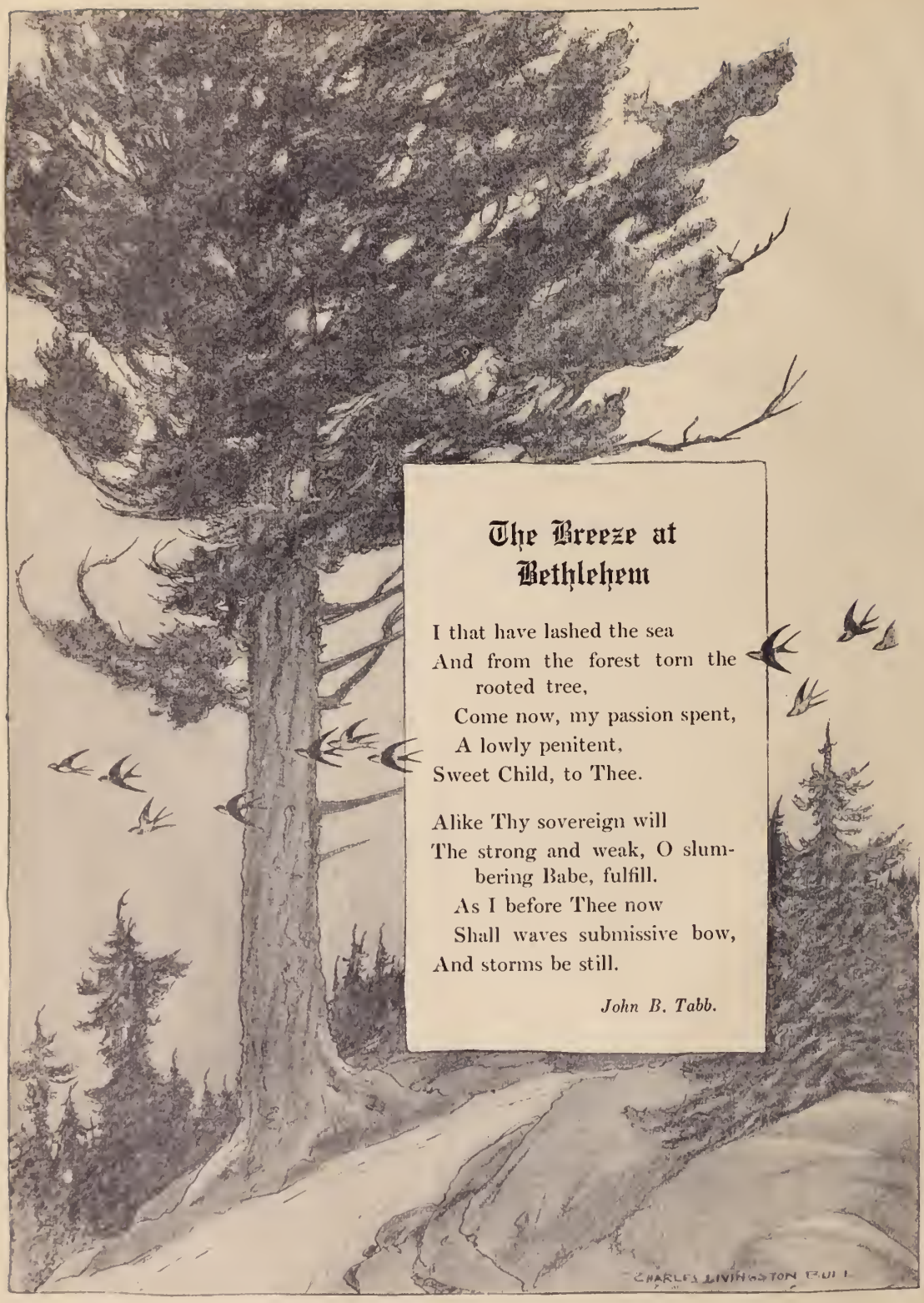
WOMAN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH

VOLUME XXIX—1914

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK

Index follows page 288



The Breeze at Bethlehem

I that have lashed the sea
And from the forest torn the rooted tree,
Come now, my passion spent,
A lowly penitent,
Sweet Child, to Thee.

Alike Thy sovereign will
The strong and weak, O slumbering Babe, fulfill.
As I before Thee now
Shall waves submissive bow,
And storms be still.

John B. Tabb.

Drawing by Charles Livingstone Bull. Kindly loaned by *Boy's Life*.

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FEB 27 1914

WOMAN'S WORK

A Foreign Missions Magazine

Published by the WOMEN'S BOARDS OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH. Mrs. Henry R. Elliot, Editor

VOL. XXIX. MARCH, 1914 No. 3.

WANTED.—A trained nurse for the hospital in Urumia, Persia. Salary already promised. The hospital has been doing its work in a manner up to the standard of any of our well-equipped institutions at home. It treats Kurds, Persians, Turks, Armenians, Nestorians, Jews, and Russians. Dr. Packard's eminent skill is openly appreciated by the highest Persian officials, but he is handicapped by the need of a nurse. Witness this incident quoted from the Board's last *Annual Report:* A little Moslem boy had been operated on for stone. In the evening he wanted to have the bandages removed, but was not in any way a case to be anxious about. He was left in the care of his mother and a nurse who had been with us two years. Two or three times they prevented him from getting up but, while they were both asleep, he quietly unfastened his dressings and went out into the yard. His caretakers finally found him in the yard and took him back to his room, but he died in the morning."

NATIONAL as well as Christian sympathy goes out to Japan at this time. In the north famine and flood, in the south volcanic eruption and earthquake, are testing the courage and endurance of plucky little Nippon! Kagoshima, around which centre volcanic ashes extend for two hundred miles, is the capital of the famous province of Satsuma, a city of about sixty thousand population.

MANY of our readers will be interested to know that the buildings of the new Union Girls' School at Shimonoseki are progressing finely and the school is expected to open with full equipment April first. The "union" is that of the Kōjō Girls' School of our own church at Yamaguchi, where Miss Bigelow has been in charge, as referred to by Miss Hironaka in this issue of WOMAN'S WORK, and Sturges Seminary of the Reformed Church at Shimonoseki. The new plant has a beautiful site, the buildings on a terrace commanding a broad view of the Straits of Shimonoseki and out to the Sea of Japan.

FIRST letters received from Dr. Mary H. Robinson tell of her making the acquaintance *en route* of a really amazing number of missionaries as she stopped at Canton and elsewhere; of her opportunity two days after her arrival to assist the Chinese woman physician, Dr. Lei, with a difficult surgical case; and especially of the picturesque welcome she received to Lien Chou. A few miles from the city she was met by a boatload of fellow missionaries and friends, Dr. and Mrs. Machle, Mr. Allured, and Miss Kunkle, with a number of Chinese Christians, whose approach was heralded by the blast of a horn. The boat was gayly decorated and adorned with beautiful banners welcoming the new physician and asking God's blessing upon her. These adornments were the work of Chinese at the men's hospital, and the whole demonstration is made deeply significant by the fact that it took place at Lien Chou where that "beloved physician," Dr. Eleanor Chesnut, put on the crown of martyrdom only a little over eight years ago.

NONE who know the inside facts of mission work in Japan would agree to the suggestion now sometimes made that it is no longer needed. Whether they are at work in the crowded cities

or among the millions in rural territory our missionaries alike feel that if their present force were doubled it would still be inadequate. It would be difficult to estimate the countless thousands who have never yet heard the name of Christ, and compared to Japan's total population of nearly fifty-two millions the number of those enrolled as Christian believers, about seventy-five thousand, seems very small. The native church, though well organized and earnest, is not ashamed to admit its need of helpers from countries older in Christianity, and to add to those of our missionaries its plea for reinforcements.

From *The Assembly Herald* for January we take these interesting figures: Receipts for the year from Women's Boards, regular work, $497,446.21; China Campaign, $108,161.30; total, $605,627.51. It should not be forgotten that most Presbyterian women givers in addition to their offerings through their own Boards, contribute to the foreign mission gifts of their churches.

Our heartfelt sympathies go out to the Rev. and Mrs. J. H. Orbison of India, who have lost their dear daughter Eleanor, only twenty-four years of age. They had hoped to have her as their co-worker in India, but her marriage to the Rev. David Van Strien, a missionary of the Reformed Church, took her to Japan, where she and her husband looked forward to years of useful work together.

> "But, early called, how blest are they
> Who wait in Heaven their harvest day!"

Our national War Department records startling figures of diminution in cases of typhoid fever since the introduction of compulsory inoculation for that disease. It may not be generally known that our Board of Foreign Missions is equally strict with our army of Soldiers of the King. Before going out the recruits are all required to take the typhoid inoculation, which is said to diminish the chances of taking the disease eighty per cent. and increase the chance of recovery, if it is contracted, five hundred per cent.

The Rev. and Mrs. A. V. Bryan of Port Arthur, Manchuria, rejoice to have with them again their daughter Irene, who has been studying in the United States, and is now for a time to work with her parents. At the close of her report of a year of splendid work Mrs. Bryan says: "I have been too busy and am too tired to make myself a dress to come to Mission Meeting in, but I send by my husband love to all."

The following lines are quoted in *The Zenana*, an English periodical devoted to work among women in India, from *The Times* of London: "These dangers" (from the indiscretions of inexperienced zealots) "are more than counterbalanced by the value of the indirect example of men inspired by Christian ideas, leading devoted lives in the midst of a degraded population like that of the Soudan. The value of missionaries to a state lies not in the proselytes whom they convert, but in the lives they lead. A Government must be strong and self-reliant indeed if it can afford to order such men out of its dominions."

A picture of a baby-carriage in *Godey's Lady's Book* was the model from which a Japanese mechanic made the first jinrikisha, in 1871. An American marine, named Jonathan Goble, wanted his invalid wife to have outdoor air, but as there were no horses to be had his Yankee ingenuity evolved this practical substitute.

Her friends are glad to hear that Mrs. W. Edgar Robertson of Hunan is making a good recovery after a serious operation in November at Toronto, Canada.

Some of our missionaries who have experienced serious after-effects from the use of remedies for seasickness wish to warn later comers against taking any such medicine without medical advice.

Our Missionaries in Japan

AND POST OFFICE ADDRESSES

Miss Lila S. Halsey,	Tokyo	Mrs. Geo. P. Pierson,	Asabigawa	Mrs. J. E. Detweiler,	Fukui
Mrs. Wm. Imbrie,	"	Mrs. J. G. Dunlop,	Kanazawa	Mrs. J. B. Hail,	Wakayama
Mrs. H. M. Landis,	"	Miss E. M. Evans,	"	Miss Julia L. Leavitt,	"
Mrs. J. M. McCauley,	"	Miss Ida R. Luther,	"	Mrs. H. W. Brokaw,	Hiroshima-Kuré
Mrs. M. D. McDonald,	"	Miss L. B. Monday,	"	Miss Ann E. Garvin,	" "
Mrs. Theodore MacNair,	"	Mrs. R. P. Gorbold,	Kyoto	Miss Bertha L. Harris,	" "
Miss Elizabeth P. Milliken,	"	Miss F. E. Porter,	"	Mrs. W. F. Hereford,	" "
Mrs. A. K. Reischauer,	"	Mrs. G. W. Fulton,	Osaka	Miss Mary B. Sherman,	Matsuyama
Miss Isabelle M. Ward,	"	Mrs. A. D. Hail,	"	Mrs. J. B. Ayres,	Yamaguchi
Miss Annie B. West,	"	Miss Agnes Morgan,	"	Miss Gertrude S. Bigelow,	"
Mrs. W. T. Johnson,	Sapporo	Miss Mary H. Ransom,	"	Miss Florence J. Bigelow,	"
Miss Carrie McCrory,	"	Miss Ethel N. Todd,	"	Miss Lillian A. Wells,	"
Miss Alice M. Monk,	"	Mrs. G. W. Van Horn,	"	Mrs. A. V. Bryan,	Pt. Arthur, Manchuria
Miss Sarah C. Smith,	"	Mrs. John E. Hail,	Tsu	Mrs. F. S. Curtis,	Seoul, Korea
Miss Clara H. Rose,	Otaru	Mrs. D. A. Murray,	"		

In this country: Miss Sallie Alexander, 24th Ave. and Blair B'l'v'd, Nashville, Tenn.; Mrs. J. C. Ballagh, 274 State St., Albany, N. Y.; Miss K. Anna Gibbons, 902 S. Florence Ave., Kirksville, Mo.; Miss Janet M. Johnstone, Orillia, Ontario, Can.; Miss Matilda London, 316 E. Price St., Germantown, Pa.; Miss Evelyn Maguet, 3620 Finney Ave., St. Louis, Mo.; Mrs. J. C. Worley, *en route.*

WHO'S WHO IN MARCH NUMBER

Mrs. Wallace Radcliffe, wife of the Rev. Dr. Radcliffe of Washington, D. C., president of the Washington Presbyterial Society; pioneer in well-organized mission study work; one of the most effective speakers of the Jubilee Team; speaker for American women at the Aberdeen Conference of 1913, and at countless other important gatherings; brilliant, original, and indomitable as a worker for missions and an inspirer of the work of others.

Miss Tsuchi Hironaka, a native of Japan, a graduate of our schools at Yamaguchi and Tokyo; now a student at the Bible Training School in New York, preparing for Christian work among her people; ready by voice and pen to bear testimony to what Christ and His servants have done for her.

Miss Sarah C. Smith, an indefatigable missionary for thirty-four years, most of the time on Hokkaido, the northernmost island of the Japanese group, a teacher in the Hokusei (North Star) School at Sapporo, which was for many years known as "Smith Jo Gakko," and is still often called by that name throughout Hokkaido.

Miss Mary B. Sherman, who has been doing earnest evangelistic work as a representative of the Board of the Northwest, for twenty-two years. *One Year's Stewardship* says that since she has been at Matsuyama "much attention has been given to meetings for children, fourteen being held weekly with an average attendance of six hundred."

Mrs. D. A. Murray has been carrying the cares of educational and evangelistic work and of family life for twenty-two years; Miss Isabelle Ward has been teaching and doing individual work for thirteen years, much of the time in connection with the Joshi Gakuin.

Mission Work in Japan and its Influence on My Life

The land where I was born, the land to which I devote my whole life and all things I have, lies at the farmost end of oriental nations. It springs up from a great body of water —the Pacific Ocean—and is separated from any other portion of land. In its formation and in its nature this country is very unique; then there will be no objection if I say that this Empire has a unique people, in habit, in custom and in spirit.

The incident of the eruption of the Sakurajima must be fresh in your memories. Some geographer says that the land of Japan is formed by volcanic eruption. I do not know whether this is true or not, but there are proofs of it. There are hot springs, there are many active volcanoes as well as dead ones, and there are earthquakes and eruptions. We have earthquakes and we see clouds coming up from volcanic mountains by day and sometimes columns of fire by night. Oh, the wonderful work of nature!

The people who live under such conditions must be different also. They are influenced by their country's nature. Who can tell when earthquakes will happen, or when eruptions will occur? The earth seems perfectly quiet, mountains seem to be resting peacefully, but when the time comes the earth shakes, buildings are affected, and mountains throw ashes and lava all around. People of the world are surprised at its mighty effect. They wonder, as if it came

suddenly. They marvel, as if it came without any preparation. But think! These are only the results of long processes of underground work.

It is just the same with the people. They have this volcanic character. They seem very indifferent, quiet, and unresponsive to your effort to Christianize Japan. But if you want to establish a mighty and powerful kingdom of God in Japan, you must spend many years in underground work.

Look at the work of building. I see many buildings in New York City torn down, and for weeks it seems that there is no work being done, although many men work every day. The reason is that they need much time and money to build the foundation. The strong, large building must rest on a firm and reliable foundation. When the foundation is finished the work above ground is quickly done. The underground work takes lots of time, but it is very important if you want a strong and tall building.

We celebrated the fiftieth anniversary of Christian work in Japan a few years ago. But if you see the mission work in Japan, it seems a slow work and few results. This is, however, the outside appearance. Think of the underground work of Christianity through all these years! The firm, difficult work of the foundation of Christianity is nearly done. Now is the time to see the building of the Church of God upon the ground. Indeed, money which you offered, people whom you sent, lives and sacrificed efforts of many missionaries for Japan were not given in vain.

TSUCHI HIRONAKA

Oh, the noble work of foundation building, the sweet, fragrant lives of these people—God bless them all!

Sometime you will see the results of all this work. Sometime in the near future you will see the building which will grow taller and taller above the land of the Sunrise Empire. The people seem very slow to move, but know that the apparently immovable heart is strong to hold on when it is moved. They are slow to move to Christianity, but when they are moved they will also not fall from it.

Do not think that Christian work in Japan is unsuccessful. Do not think that all efforts of yours in these years are unfruitful. Now the foundation is laid and the Christian Church will be built upon it.

You know about the suicide of Japanese people. They are people of sacrifice. They count their lives nothing for the sense of duty and loyalty. For duty and loyalty they will do anything, at the risk of their lives; no sacrifice is too great. Oh, if only this spirit were turned to God to whom all loyalty and honor belong, how happy you would be and all the Christians in Japan! I do think that that time is not very far distant.

One line of Christian work has been educational work, and I want to say a few words about that because I was brought up in mission schools. When Japan opened her ports to receive foreign nations, the mission schools were

most important in the educational system. They educated many of the influential people of to-day. But after fifty years of experience, the Government has now many schools of its own. Government schools grow better than mission schools in every way. They have better equipment; they have better qualified teachers, and they can offer better positions to their graduates than mission schools can.

Then there will arise the question, What is the use of having mission schools, and using so much money to maintain them? But there is great need of them. Young people are awakened by education. They are advancing in knowledge and in wisdom, but their awakened heart and their intellectual mind cannot be satisfied with what they had before. They seek for something beyond; they are after higher things. They cannot understand what is the purpose of life, what they should struggle and suffer for. Who can answer this heart cry? What can satisfy this earnest yearning?

The Christian Church tries to keep in touch with these educated young people, but not with all of them. Some of those who cannot receive any satisfactory answer will become very indifferent in life, while others will try to meet this question by killing themselves. It is easier to die than to live in doubt with no hope in life.

To this cry the mission schools give answer. They educate young people in spirit as well as in mind. They may be inferior to the Government schools, but they are giving the one essential thing—to have God in each one's life. To prove this there will not be any better argument than to present my life.

I went to two mission schools, one in Yamaguchi and one in Tokyo. I often wonder what kind of life I should have now if there had been no mission schools in Japan. I might be a very worldly girl, doing what my passion commands me to do. I might have had a very unhappy, proud and selfish life, not knowing what joy it is to be satisfied, not knowing how sweet it is to be humble and to serve others, and not knowing what a noble thing it is to be unselfish. I thank God that I have had mission schools in my life. When I look back into my life, I realize that it has been influenced by many, but one stands out above all others.

MISS GERTRUDE S. BIGELOW

Miss Gertrude S. Bigelow is the one to whom I owe a great deal. She came to Japan one year before I was born. I went to her school and was with her six years, but in those years I did not realize her influence. She was just an American missionary to me and nothing else. I went to Tokyo to study more and she did all she could to save me the burden of raising money for my expenses. After three years of study she called me back to teach in her school. She knows all my faults and bad temper. I do not know whether she tried to help me up or not, but I know her influence in my life. I was very obstinate but her gentle character softened my temper. I was very proud and ambitious and aimed to do a mighty work before men, but her life of sacrifice and her choice to work among country girls taught me what my real work should be. I doubted many things, even refused to mention the name of God and tried to live in intellect, but her daily life of faith compelled me to go back to God. I am thankful I know God. I am glad that I am saved and am one of the children of God.

If I have a life full of joy; if I have the desire to do God's work instead of man's; if there is any good in my character, it is all due to my mission-

ary teacher's influence, for she helped me to develop my character.

"O God, I thank Thee that Thou didst send Miss Bigelow to Japan and into my life. If she is in trouble in this moment, O Lord, remember her. Take away all difficulties from her and prepare a smooth way before her. But if it is Thy will that she should have trouble, I pray Thee help her, quiet her heart, help her to know that Thou art Jehovah, Almighty. I pray Thee that Thou wouldst send Thy chosen ones, not simply to Japan, but into the wandering hearts of young people, just as Thou didst send one to my heart. Strengthen and help all Christians in Japan, so that all people in my country may turn to Thee and praise Thy name."

Tsuchi Hironaka.

[Our readers all know the Joshi Gakuin in Tokyo, where since 1890 so many Japanese girls have been educated and brought into the Kingdom. For about thirty-five years the Japanese principal of the school was Mrs. Haji Yajima (see Woman's Work for January, 1907, for her portrait and a full account of her life). Mrs. Yajima, being now over eighty, has been made Principal Emeritus. She has been succeeded by Miss Mitani, of whom Miss Milliken writes: "Of all the women I know in Japan I think Miss Mitani is the one best fitted for such a position. She has had years of experience as a teacher; she loves the work; her studies and travels have given her a broad outlook; she knows the educational situation here thoroughly; she is popular with the alumnæ, liked and respected by the missionaries, and best of all she is a thoroughly consecrated Christian, counting all else but loss that she may win Christ and be approved in His service." Our missionaries who are associated in the conduct of the school are Miss Halsey, now the American principal; Miss Ward, Miss Milliken, Miss London, and Miss MacDonald. Miss Hironaka is a graduate of this school, having studied previously with Miss Bigelow at Yamaguchi.—Ed.]

"HEPBURN OF JAPAN"

Hepburn of Japan, and His Wife and Helpmates, by Rev. Wm. Elliot Griffis, D.D., L.H.D. Published by the Westminster Press, Philadelphia.

Biography which is merely a chronicle of the outside history of a life, even where this includes important events, is of comparatively small value. The real history of any life goes far below the surface of happenings to tell of motives and principles in which originates all action. So to obtain a real insight into the crowded, eventful, productive life of which Dr. Griffis writes so comprehendingly, one needs to read the lines in his diary written by James Curtis Hepburn when he was twenty-six years old and just embarking on his first missionary voyage in 1839. In these lines he measures his life and formulates its purposes by the standards of infinite holiness. Never during all the years of his wonderfully rich and varied service were his standards lowered, never were the "things unseen and eternal" crowded out by the merely temporal. Twice, to live up to these standards, he turned his back on fortune. In his first years of missionary experience in what was then "inhospitable China," he was disappointed and baffled. Compelled to return to America he became established in New York, where for thirteen years he was a successful physician with a rapidly growing reputation and income. But when, by the provisions of the Harris treaty, in 1859, certain ports of Japan were opened for foreign settlement, Dr. and Mrs. Hepburn promptly offered to go back to the East. Again, after his years of skilful professional work in Japan had made the name of Dr. Hepburn a famous one among foreign as well as native residents, it was often said of him that he might have made a splendid fortune by devoting himself, as did some others, to the practice of his profession instead of doing the arduous work and living upon the modest salary of a medical missionary.

All that can be said of the brave and gifted physician, teacher, translator, and lexicographer can be said also of his wife, who consecrated all her charm and enthusiasm, her strength, and her spirituality, to the work she shared with him. When the young couple started together on the old whaling vessel *Potomac* from Boston

in 1839, with four months of frightful discomfort and danger on the sea before them, the most imaginative eye could not have seen in the pretty bride of a few months the quaint, sweet, little old lady, with her white curls, whom many remember as Mrs. Hepburn. But it was not just time which whitened those curls. The years as they passed were full of the strenuous experiences of the pioneer missionary wife, with their struggles for a home of passable cleanliness and comfort in a time when sanitation was unknown; full too of eager efforts to help in every direction, to establish the first school for girls in Japan, to teach and to train the women, to welcome with unsparing hospitality natives and foreigners; full of a broad and kindly friendliness—no one knows how many "Claras" in Japan and America were named by grateful mothers for Mrs. Hepburn!

Dr. Griffis does full justice to her and to the value of her influence and co-operation. Without her it would be difficult to see how Dr. Hepburn could have accomplished, in addition to his overwhelming duties as a physician and missionary, his mighty task of putting the Bible into the Japanese tongue, creating the first Japanese-English dictionary and preparing a Bible dictionary which is of priceless value to Japanese students of the Word.

In his introduction Dr. Griffis gives a vivid summary of the character of Dr. Hepburn in its varied aspects, dividing his career into five periods: his early training to be a physician of

CLARISSA LEETE HEPBURN

bodies and souls; his work in China; his professional career in New York; his thirty-three years of service in Japan; and the twenty years of retirement after he and his wife came home—to which serene period of sunsetting might be applied Browning's classic lines:

> "Grow old along with me,
> The best is yet to be,
> The last of life, for which the first was made:
> Our times are in His hand
> Who saith, 'A whole I planned.'
> Youth shows but half: trust God: see all nor be afraid."

As we read this chronicle of nearly a century of useful, honorable, self-forgetting life, it seems as if here was at least one man who could, without presumption, say with his Master, "I have finished the work which Thou gavest me to do."

LAYING GOOD FOUNDATIONS

Our kindergarten is the only church school of the kind in this suburb of Tokyo, and so far as I know, the only Christian school of any kind between here and Yokohama. So when I call it the only light in a very dark place, as I usually do, I am well within the limit of facts. Our babies are mostly from non-Christian homes, but I should be quite willing to enter them in a competitive examination on the stories of the Bible and the truth about God and His relations to mankind contained in them, with the primary department of any of our Sunday-schools in America.

The old faiths of this country are far more alive and demonstrative than they have ever been since I came to this country. The heathen festivals are carried on with more vigor, and a Buddhist "forward movement" manifests itself by processions through the streets, intoning "teaching" and prayers. There is also a definite promise of a vigorous propaganda of theosophy. . . . But with all this there is a greater and more intelligent interest in and inquiry about Christian life. Even the telephone is called into requisition for Christian work. "Please tell me what to read next," "Please explain the Epistle to the Hebrews," "Tell me what one must do to become a Christian." These are some of the messages that come at all hours.

Tokyo. *(Mrs. T. M.) Caroline A. MacNair.*

Stormswept Sapporo

Our school building was very old when bought; when part was rebuilt ten years ago the new gymnasium was given by the alumnæ and the old part was retained also as there was not money enough to build entirely new, yet the room was needed. Four or five years ago, when we were asked to state our needs with reference to the Kennedy gifts, we asked for ten thousand *yen* to rebuild this part of our school.

"BRIDGE OVER WHICH WE CROSS TO SUNDAY-SCHOOL"

Previously Mr. Johnson had asked for two thousand five hundred *yen* for repairs absolutely necessary for safety and respectability. The foundation timbers all around the old building and under the floors are decayed and the paint is half gone from the building. The kitchen, bathroom, and laundry, also a one-story part of the old Government storehouse, are falling to pieces. Not only that, it stands on the north side of the school between two wings of the dormitory, and the snow in winter falling from the three roofs buries it, making all those rooms absolutely dark except as we keep digging out the windows.

Last week one corner of the old building, where it joins the chapel, was reported to be sinking and breaking the roof. . . . A carpenter raised the sunken part and put in new timber, but I saw that the end of the post which rested on the removed beam was decayed also, there was not a sound spot in it. The carpenter, who is a Christian man, said there was no danger, there would only be a general sinking of the whole building. But soon one of the teachers whose room is on the ground floor told me that the floor was slanting at quite an angle to the outer wall. The carpenter has repaired this place also and made all safe until spring.

THE FLOOD IN SAPPORO. Sent by Miss S. C. Smith.

It is hard to save money for repairs as the tuitions have fallen off and the price of food-stuffs has doubled again in the last two years. When the school began, twenty-five years ago, we paid from two and one-half to three *yen* for a bag of rice. Now we pay from nine to ten *yen* for a poorer grade, and everything else is in proportion. . . . But if there is no money

for these needed repairs, what can be done? Only one thing—pray, which we are doing. Miss Monk and I would gladly have done without a home and put the money into the school; we talked about it but it did not seem quite right, as the money was given for a missionary home and that was much needed, not for ourselves only but for those who are to follow us.

In addition to the cost of living being very, very much increased we have great suffering in the Hokkaido this year on account of the failure of crops. The weather has been so cool during the past summer that nothing has grown. Corn and grain have not filled out; fruit and vegetables are only half the usual size, and much of even this poor crop was spoiled by the typhoon and flood which swept over the island the end of August. It was like a cloudburst. The rain came down in torrents, causing the rivers everywhere to overflow. Our school fence blew down and the campus was covered with *débris* and water. A fishing village (Zenibako) where Miss Monk has a Sunday-school and does evangelistic work, lost twenty men, heads of families, and had many houses destroyed. And before that we thought the people could not be much poorer and still exist. It is pitiful to hear the people talk about the loss to farmers and to see the meagre supply in the shops. And it makes our hearts ache to think what may happen during the long, cold winter.

SAPPORO. (*Miss*) *Sarah C. Smith.*

"Whose Hearts the Lord Opened"

Two young men from the Normal School who were in my Bible class last winter left this spring because so busy preparing for examinations to enter the higher Normal School. To-day they came to say they had taken these examinations and now again want to study, for, as one said, he wants the best and believes it is to be found in the Bible as in no other book; and that he has read it at leisure times during the time of his absence from the Bible class. God's Spirit must be working in the hearts of the young men, for recently, at different times, four others, not acquainted with each other, in business, have come to me to be taught the Bible, who have said: "I want to know Christ." When I think how my heart has and does long for this and see my prayer for souls is being answered, my "cup runneth over" with thanksgiving and praise.

Two weeks ago three women were baptized in our church. Two are nurses, who have learned what they know of salvation from my Japanese assistant, a graduate of the Joshi Gakuin last spring, and they passed a very creditable examination. The third is a young married woman who had no teacher but by reading the Book was taught by the Spirit. She attends the church and our women's meetings.

Two other women are earnestly studying an evening each week with my assistant. She has a class of women in her room while I am teaching a class of men in mine, a Middle School teacher is in my class and his wife in hers. I expect my friends are helping me with their prayers, else I would not have so much good news to tell.

It doesn't sound much to say that I have moved, but to me it means a great deal. My former house—I never could make it a home—was located back of a fish-dealer's whose decaying fish loaded the air. The front yard was shared with his family and the boys of the neighborhood, who used it for a playground. It was so public and unpleasant that it became harder and harder to bear. The well water had a taste that made me dread getting thirsty. I felt sure that

it received surface drainage and having it cleaned helped it only a few days. To leave all that and come into the pretty house Miss Judson has lent me while she is away on furlough; to find a good well of tasteless water made so that drainage cannot enter it; to have a garden with flowers and fruit, an entrance which is used by no other family, rooms where the sunshine enters from morning till sunset —it may sound like an exaggeration but it really seems like heaven!

Matsuyama. (*Miss*) *Mary B. Sherman.*

CHANGES IN THE MISSIONARY FORCE

Arrivals:

At San Francisco, Oct. 14.—Miss Amelia P. Klein from the Philippine Isands. Address, care Mrs. H. A. Waters, 500 W. Water St., Lock Haven, Pa.
At New York, Dec. 1.—Miss Jean K. Mackenzie from W. Africa.
At New York, Jan. 27.—Rev. and Mrs. H. M. Landis from Japan.
At New York, Jan. 31.—Miss M. I. Skilton of the India Mission.

Departures:

From New York, Dec. 11.—Rev. H. A. Whitlock, returning to India.
From New York, Jan. 17.—Rev. and Mrs. J. F. Garvin, returning to Chile, S. A.
From San Francisco, Jan. 27.—Dr. and Mrs. C. G. Salsbury, to join the Hainan Mission.
From San Francisco, Jan. 27.—Miss Florence C. Heywang, to join the Philippine Mission.
From New York, Jan. 31.—Rev. Dr. J. B. Rodgers, returning to the Philippine Islands; Mrs. Rodgers and their family remaining in this country for a time.

Marriages:

At Tabriz, Dec. 4.—Rev. Burt S. Gifford and Miss Emma L. Campbell, both of the W. Persia Mission.
At New York, Jan. 14.—Rev. L. S. B. Hadley and Miss Mary W. Humphrey, both of the China Mission.

Deaths:

At Pittsburgh, Pa., Jan. 14.—Rev. Frank H. Chalfant, D.D., of Wei-hsien, China. Appointed 1887.
At Canton, Jan. 21.—Rev. Henry V. Noyes, D.D., of the S. China Mission. Appointed 1864.

Soldiers and Children

Last March I moved out to Fukakusa Mura, which is in the Fushimi district and pronounced the most difficult field of all our Christian work. I did not expect to find the work easy there and was prepared to spend my time searching for opportunities, but to my surprise we are finding many opportunities for seed sowing.

The farmers and their wives are all too busy to wish for instructions of any kind, but I am near the barracks and am getting acquainted with a number of the wives of the army officers. They are happy to have us come to their homes and have lessons with them in the Bible, they read all the books I can loan them, and occasionally come to see us, and to our meetings for women. One dear little woman who studied with us till July, was baptized just before going away to another post with her husband. Two or three others are much interested and I hope they, too, will be Christians before long.

While these educated and intelligent ones are willing to know about our religion, the ignorant ones are afraid of it. We are surrounded by rice crops in Japan, and if these farmers should show any interest in the "Yaso" religion he might withhold their crops from them. Two weeks ago I was leading a little girl to Sunday-school when a man came and tried to pull her away from me, saying for me to let go that child's hand, as I was a "Yaso." But when I explained that she was from my own house he let me alone.

Mr. Gorbold has an English Bible class of army officers on Tuesday evening and I have the same class on Sunday morning. Although English is the chief attraction, some of them seem deeply interested in the Bible also and have introduced us to their

wives with the request that we teach them the Bible. On Sunday morning I require these officers to remain for the Japanese sermon, and they all do it most cheerfully, sitting on their feet in a most uncomfortable manner. We have two Sunday-schools for children, one on Sunday with an attendance of thirty, the other on Tuesday with an attendance of sixty. In the hearts of the children seeds are being sown which we hope will bear a harvest of souls for Christ in our village.

RIDDLE KINDERGARTEN, PORT ARTHUR, MANCHURIA

(Miss) Francine E. Porter.

FUKAKUSA MURA, near KYOTO.

ROAD BREAKERS IN NIPPON

"SOME unseen power must have presided over the choice of the four American pioneer missionaries—Channing Moore Williams, Samuel Robbins Brown, James Curtis Hepburn, and Guido Fridolin Verbeck—who arrived in Japan in 1859, each one to live through forty years of altruistic toil. They seeded Japan with new thoughts and raised a regiment of trained men with faces set toward the Occident. Dr. Hepburn, linguistic pioneer and translator of the Bible, made the initial dictionary, on which all subsequent lexicons are based. . . . The first message of Christendom has been to womanhood, and gratefully have the Japanese made acknowledgment. As early as 1861, Mrs. James Curtis Hepburn opened at Yokohama a school for girls; she was followed by Miss Mary Kidder of Brooklyn. In 1871 was founded the Woman's Union American Home, in which hundreds of girls received the education that has made a multitude of homes in which the social equality of husband and wife is a reality. This home has now a hundred missionary duplicates. . . . It was an American woman missionary, Mrs. James Ballagh, who, in 1863, first demonstrated, with two boys, the capacity of the Japanese voice to sing our scale. . . . The missionaries were the pioneers of every good feature of civilization. In 1859, Hepburn opened the first dispensary in a land where there was no public hospital, or chimney, or newspaper, or milk-wagon, or stationary washstand, or any other than medieval devices of comfort. Public hygiene was scarcely known. The highways were full of sights of horror: a million outcasts, swarms of beggars, gamblers, lepers, smallpox patients moving freely abroad; eye-disorders, blindness, unmentionable diseases and their victims; phallic shrines on the road, and phallic emblems freely exposed in the shops and at temple festivals; pilloried heads, gory execution grounds, and blackened remains of judicial incineration. In the prisons, the apparatus of torture was elaborate and of infernal variety. Rotten humanity crowded the seats in Hepburn's chapel, while about him were a dozen or so of the future physicians and surgeons now famous. To-day Japan has a thousand hospitals and a faculty of world-wide fame, while no nation excels her in public hygiene. . . . In a brief article one cannot recite what American women have done in education, from peasant hut to emperor's palace. . . . It has been possible to name scarcely any others than the pioneers. Yet without the direct influence of their foreign Christian teachers, and their practical training received in the sessions, debates, committee and public meetings of the church congregations, the large measure of representative and self-government, already reached in constitutional Japan, would have been impossible. Only in this way can we explain the large proportion of active members of the Christian Church in the Imperial Diet and local assemblies."—*Rev. Dr. Wm. Elliot Griffis*, in *American Makers of the New Japan. The Century, August*, 1913.

THE governmental Bureau of Religion has been transferred from the Home Department to the Educational Department. This is very significant, for it shows that the Government now regards religion as something co-ordinate with the school system and not as *opposed* to it, as many regarded it formerly. I have a Bible class for university students and the way of approach to them seems much easier now. I can start with the assumption that religion is recognized by the Japanese Government as of real value to the individual and the nation, and this means much in getting a hearing with these students.

MEIJI GAKUIN, TOKYO. *(Rev.) A. K. Reischauer.*

A Bachelor Maid's Grandsons

At the last meeting of our alumnæ I was the only one present who was not the mistress of a home. Many were the interesting stories I heard; they take me into their hearts and try not to show their great sympathy for my lonely estate, though every few minutes some one refers to it in some way.

THE NEW EMPEROR OF JAPAN

One of my grandsons is waiting for baptism soon. To explain: a few months ago I tried to impress on the men of my Bible class the importance of new converts leading someone else to Christ before they themselves ask for full rites in the church. One boy said that he was too late for that, but that he would go immediately and try to lead someone. A few weeks later he brought a young man and said: "Mother, let me introduce your grandson." Seeing my surprise he said: "I was converted in your class and I bring him, and so what is he but a grandson?" This is his third led to Christ. One man who has had only three lessons in the Bible exclaimed after our lesson last week, "My, but this is interesting! I like it."

We are studying Exodus, as I firmly believe in the Old Testament as a foundation for the New, and it is surprising how much better Japanese people understand the Old Testament than we do. They know the customs in many cases without any explanation, where we have to spend much time in study and then do not quite see how it is; and they see the breadth and depth of the meaning of Christianity when the foundations are shown and its history brought to their knowledge. I wonder if some of them do not reject Christian doctrine as something new simply because they do not know how old and well-founded it is.

THE EMPEROR'S SONS: PRINCE HIKARU, PRINCE ATSU, PRINCE MICHI

Recently the Emperor reviewed the troops stationed in Tokyo on his official birthday. For the first time in history an Emperor of Japan was cheered to his face. The former Emperor was reverenced so deeply that all only bowed in obeisance before him, but now the spirit of the times is abroad and they cheered well. He is a man to be proud of and the little princes are fine fellows.

There are 180,000 people for every one evangelist in Japan. One district has 1,283,000 people and the only evangelistic work done there is by one lady missionary. Rather a large parish, is it not?

Tokyo. *(Miss) Isabelle Mae Ward.*

AT HOKUSEI JO GAKKO
A Corner of the Dining-Room during Study-Hour.

An Answer to Prayer

While the foreign pastor of the Korean Church was away in America on sick-leave, the people, whose present little edifice was much overcrowded, decided to buy a lot and begin, at least, to build a new church. So when at last the pastor returned, he found they had bought a lot far back from the street, behind several sites where probably other large and important buildings would eventually crowd it out of sight and light, and where access was somewhat difficult and unpleasant. In addition a big dance hall was next to it on one side, the noise of which on Sunday evenings was most disturbing. The foundations had been laid and far too much money expended to attempt to resell and buy a new site. The front street was an important one, and the intervening land too costly to make it possible to buy out enough to open out a good entrance. It seemed a hopeless situation and a permanent hindrance to the usefulness of the church.

They took it to God, feeling that however hopeless humanly speaking, God could mend it *some* way, and *He did*. Not at once, but about two years after the building was finished, the city decided to run a very big, important street right through the dance-hall site. The hall, of course, had to be pulled down. Now the church would stand right on the big new street to be seen and heard by all passers, and was no more troubled by the loud, deafening music of the hall. Further, if it had been built near the other street it would have had to be pulled down as that street was to be widened and, moreover, was noisy with street cars. Who could have thought that all this would come about, especially as the dance hall was a government building?

THE WAY THE CHURCH GROWS

Five or six Christian carpenters and builders of Seoul went down into the country some miles, in the way of their regular business, to a country town where there were no believers. As the result of their living Christ and teaching about Him, when they returned a few weeks later they left behind them a group of Christians regularly meeting and worshiping, a church in fact. One of the most delightful things about it all is that though the church thus started, being on Methodist territory, will belong with that mission, the workmen belonged to another denomination and everybody is quite happy and satisfied. No idea of trying to swell the adherents or glory of their own church entered their minds, only to save souls for Christ's sake. Do we foreigners leave a group of Christians behind us as results of our labor when we visit a place on business?—*The Korea Mission Field.*

BON VOYAGE!

Father, mother and four children form the missionary family in the care of one of the New York churches. When they returned recently to China after a furlough they found on the steamer a *bon voyage* hamper from their church. It contained a gift for each member of the family for each day of the voyage—about two hundred and fifty gifts, large and small, useful, ornamental or nonsensical! Each gift was wrapped in tissue paper of a different color, this indicating the member of the family for whom it was intended. Here is just a paragraph from the letter of appreciation:

"The hamper has been a perfect delight not only to us but to a daily increasing gathering of friends, so many that our cabin will hardly hold them. This morning we had Methodist, Congregational, Presbyterian, Episcopal, and Southern Presbyterian missionaries to help us laugh and unpack. I saw the ship's doctor and the barber waiting outside to see what the noise in cabin 150 could mean. We do have such fun when the gayly wrapped parcels come forth. . . . It is wonderful the way in which each gift fits, is not duplicated, is always exactly what we want and forgot to buy—and how beautifully everything is packed! It tells a whole story of love and care and thought for us. . . . We are down to layer twelve and more is to come. . . . We have wished that wireless could carry to your ears the children's remarks!"

At Mission Meeting it was decided that the Sapporo Station should loan me for a year to take the place of Miss Gibbons, on furlough, so I am here in charge of the music department. There are seventy-five girls in school here and over a hundred children in the kindergarten near by. I miss my Sapporo girls, but am also becoming very fond of these here. . . . I have been deeply impressed with the communion services in our Independent Presbyterian Church here. After the sermon and the communion service, the pastor holds a prayer-meeting. He asks many of the congregation to pray, and although I don't understand the prayers, I feel their earnestness. Last Sunday I could have heard a pin drop and the church was almost full of people. It is a consecration service and I don't see how the people *can* go out of that church without higher resolves and thoughts purified.

Kanazawa. (*Miss*) *Elizabeth M. Evans.*

A British newspaper correspondent recently wrote home for the benefit of business men that the popularity won by an army of American missionaries and Young Men's Christian Association workers in China had put American enterprises ahead of British competitors. . . . Among the awakening people of Asia America is the popular synonym of friendliness, hope, and aspiration. The American missionary with his hospitals, schools and colleges and his gospel of unselfish goodness in the service of humanity, has won for it that pre-eminence. He and she have been a century at it, slowly winning way at heavy cost against tremendous odds. . . . In awakening and fostering a spirit of democracy the American missionary has become and is a world power more potent than fleets and battalions. As such it is high time that his countrymen appreciated and supported his self-devotion more adequately than hitherto.—*The Outlook.*

"Japan has always impressed me as the most brilliant nation in the world, one that has achieved greater progress in one generation than any other country has achieved in two, or even three, generations. . . . On our last night in Japan, during our last journey, we spoke in the great auditorium of the Canadian Presbyterian Church. The audience was from the Imperial University, the great intellectual lighthouse for the whole Eastern world, with its five thousand graduate students and about five hundred professors, nearly all of whom have received degrees from European or American universities. Every seat on the floor and in the galleries was taken and the standing space at the back was completely filled. . . . The meeting lasted nearly four hours and at the close three hundred and seventy of these men, including two professors and some of the doctors of philosophy, signed cards promising to pray daily for wisdom to find the truth and courage to follow it; to study the gospels and to take Christ as their Saviour when reason and conscience were convinced of His claim."—*John R. Mott, Student Volunteer Convention.*

"*The Lord's name is praised from the rising up of the sun unto the going down of the same.*"

The day Thou gavest, Lord, is ended,
The darkness falls at Thy behest;
To Thee our morning hymns ascended,
Thy praise shall sanctify our rest.

We thank Thee that Thy Church unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

The sun that bids us rest is waking
Our brethren 'neath the western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high.

So be it, Lord; Thy Throne shall never,
Like earth's proud empires, pass away;
Thy Kingdom stands, and grows forever,
Till all Thy creatures own Thy sway.

From *Hymns, Ancient and Modern.*

"Church Sociables"

Japanese people like to make a great deal of the social side of church life. Welcome and farewell meetings, workers' meetings, etc., always combine religious exercises and social enjoyment in a perfectly natural way. Last Thursday evening was such an occasion. At the regular prayer-meeting hour, a welcome for a new Biblewoman, a new kindergarten teacher, a Christian couple recently moved here from another city, another couple who have been backsliders for many years now deciding to unite with this church by letter, also a farewell to a kindergarten teacher and another Christian woman.

Yesterday in our home we held a workers' meeting; all engaged in Sunday-school or evangelistic work. Presbyterian and Episcopal, coming together to be better acquainted and thus promote unity in the work.

The birthday of our son, Foster, occurred last week. He was four years old, and as he attends our mission kindergarten I asked all the children to come to play for a couple of hours on that day. As there are over sixty, we rather hoped it would be a fine day so they could play outdoors, but it turned out rainy, which was more pleasing to the children, giving them an opportunity to enjoy the house, a novelty for them.

Entertaining sixty-five children is not hard when they are as nicely behaved as the kindergarten children. No chairs or cushions are required where there are already rugs on the floor, but all furniture was pushed out of the way. The two smaller classes sat in a circle on the floor of the parlor as soon as they came in, while the biggest class with the foreign children were in the dining-room. We had them play some old-fashioned games and then some of their own kindergarten games, after which they sat down for cake and tea. Not one tot spilled its little handle-less cup of tea, which was allowed to stay on the floor where it was placed until all were served and the hostess said, "Please drink."

If you had wanted to know how many guests we had do you know how you would have found out? You would just have counted the rows of little wooden shoes at the door. We had little difficulty in disposing of the hats for none of the little girls and only a few boys wore any. Each one had his dainty little lunch box however, made of aluminum, lacquered wood or china and carried in a string bag or cloth, and we found, when it was time for them all to go home, that it was some work to sort them all out and get them into the right hands. In our building here we do not use stoves, all winter, but in colder places I have seen the children's lunches all hung up behind the stove so that they got their rice hot, or warm at least.

(*Mrs. D. A.*) *Annie F. Murray.*

Tsu Ise.

AN INTERDENOMINATIONAL STUDY CLASS

Women of the churches of Middletown, Ohio, and surrounding places, united in a four days' course of mission study under the direction of Mrs. John H. Young of Piqua, Synodical Secretary of Mission Study in Ohio. A great deal of preliminary work had been done both by Mrs. Young and her able helper, Miss Nora Hill, and when the initial meeting was held, a goodly number availed themselves of this golden opportunity.

There were women in attendance from the Baptist, Methodist, Episcopal, United Presbyterian, and Presbyterian churches in town, and also from Franklin, Blue Ball, and Carlisle.

At one of the sessions a Hungarian missionary at work among his own people in Middletown spoke; at another a quaint portrait of Adoniram Judson and a chair which had been owned and used by him were shown. Assignments of two, three, or five minutes were given to each member of the class, and they responded willingly, even though, in some instances, it called for much time spent in reading outside the text-books.

Mrs. Young's thorough knowledge and apt illustrations held unfailing interest. Ordinarily this is work that others under her direction must undertake, and we realized that she will be able to "pass this way but once." Our great privilege brings a great responsibility, and all who shared in this study have a new vision of the possibilities and rewards of doing their part of Christ's work for the world.

(*Mrs. David G.*) *Cornelia K. Smith.*

NEWS FROM THE FRONT

AFRICA

Mrs. F. H. Hope writes from Elat: How would you like to eat a stuffed antelope? That is what we are going to have for dinner to-day. I should like to give you each a piece, for it is delicious, but I'm afraid it wouldn't go around, even if you were near enough, for it weighs only between eight and nine pounds. It is not a baby either, but a full-grown antelope, next to the smallest antelope in the world, I believe. When we have the smallest kind, three or four people have no trouble in eating the whole animal. When alive it looks as if it had just stepped out of a toy shop. One feels inclined to look for the wheels. We have a great variety of antelopes and the bush-hog makes good meat, too. Such delicacies as these help to make up for the lack of ice cream and strawberries and other treats for which our Africa missionary longs just because they are impossible. Speaking of treats, you should have been here in the caterpillar season. They are the food dearest to the African heart. I had a hard time getting my nurse girl back to work at the proper time in the afternoon during the caterpillar season, for she couldn't resist the temptation to go caterpillar hunting when she left in the morning, and then she would be just starting her cooking when I would send for her. They don't eat all caterpillars. Some are as repulsive to them as to us, but certain kinds are the greatest delicacy.

Dr. Johnson of Metet was called to attend a very ill woman; soon after he arrived a baby was born. He left them in charge of an old woman, with strict directions that the child was not to be given to the mother nor was it to be given anything to eat till he should come back. Returning a few hours later he found the mother sitting up eating caterpillars while the older woman was feeding banana to the new-born baby!

CHINA

Miss Butler writes from True Light Seminary: The girls all worked so hard that I felt like giving them a little treat. I explained that I wished to give them a small souvenir and wanted it to be something they would like. "I will leave this tiny blank book with you. I wish each pupil to write in it the name of the thing she most desires. Do not sign your names. I will not promise to get everything written therein, especially if they are expensive, but that need not deter you from expressing your wish." Here is a list of their selections: white handkerchiefs, white fan, several purses, pictures, cups and saucers, one gilt-edged Bible, several note-books for the organ, several strings of beads. These were all inexpensive, except the Bible and note-books. Those who wished note-books were taking music lessons, and I resolved that they should have them because they could not afford to buy them. And the girl who chose a Bible in preference to everything else surely ought to have it, so I bought all the things, and surprised the girls by walking in at our regular recitation time with a basket on my arm. I did not know to whom the things belonged and felt quite curious, because it would be in a way an index to character. I lifted one article at a time and called upon the owner to come forward and claim it. When I came to the Bible no one spoke. Just as I was looking over the class to see who was absent, a young girl came out and claimed it. I handed it to her with exclamations of pleasure at her choice, and at the same time I noticed a dear girl in the rear of the room whose eyes were ready to overflow with tears. She is a sweet girl and a good student, but delicate, having heart trouble. I felt like asking the cause of her tears, but finally decided to wait and see her privately. Before the day closed she told me that she was the one who had chosen the Bible, but she had been ill a week and had not been able to finish her papers. She had tried so hard, sometimes getting up in the night, but her head would swim, and she had to go back to bed. She did not feel that she could take the Bible until she handed in her papers, but when she saw the coveted book going to some one else it nearly broke her heart. I bade her go right to bed and stay there until she felt well and could finish her papers without hurting her, promising to give her a Bible. This brought a beautiful smile to her face. I remembered she had been in the hospital, and the physician said she had a weak heart and ought not to be in school. The girl who took the Bible said when questioned: "I saw that the Bible was not claimed and I wanted it much more than the cup and saucer that I had chosen It did not seem wrong to take it when no one else wanted it."

Dr. Mary Niles writes from Canton: The news of the shooting of Mr. Chan King Wa, at the feast to which he was invited by the Governor, came to us with a great shock. He had done so much for the cause of reform in Canton that it seemed it must be some cruel mistake that took him thus, at a moment's notice and without trial. It was he that had accomplished the arrest of the seventy-one little blind girls and committed them to our care Would the new Chief of Police assume the duties of his predecessor? Many thought that the seven hundred rescued slave girls would be returned to their slavery. But we have cause for gratitude in that the home and school for these slave girls are going on as before—none being taken away, though I believe no new girls have been received. The monthly allowance promised for the maintenance of our seventy girls and three boys has come as before, also the yearly fee per pupil. So we thank God and take courage.

Miss Margaret Best writes from Taiku, Korea: The railroad has done great things for us. Only a few years ago Taiku seemed as far off as Thibet, taking about three weeks' overland travelling from Pyeng Yang. Now we leave Pyeng Yang about five o'clock in the afternoon and reach Taiku, by sleeper, at seven the next morning. The railroad is bringing us all closer together.

With Presbyterian Young People

WITH THE STUDENT VOLUNTEERS AT KANSAS CITY

THE Student Volunteer Convention again sounded the highest note of missionary interest and appeal to the present student generation. It was attended by more than five thousand students from almost eight hundred colleges and universities in the United States and Canada and in point of numbers, was thirty-three per cent. in advance of the Convention held in Rochester four years ago.

The Convention was noteworthy for its numbers, for the businesslike perfection of its management by men of international reputation, for the presence of enthusiastic missionaries from all over the world and representing all denominations, for the presentation of the missionary appeal by men of power. More than all these things was the spirit of these five thousand students eloquent of the fact that foreign missions is to-day a vital issue. The steady, quiet, earnest attention of this audience was of the sort that the student body of to-day gives only to those subjects which seem to it of real import. Moreover, this spirit of earnest interest was not induced into them gradually by the convincing power of the speakers. They

BROUGHT THE INTEREST

and the eagerness to learn with them. The spirit of sympathy in that great audience was always apparent. They had not come to be convinced that service for the Kingdom in non-Christian lands is valuable service. That they accepted as a premise. They had come, rather, to find out all they could about what their part in the fight might be.

A great joy was borne in on the hearts of the seasoned workers for the foreign mission cause when they realized that this spirit was crying aloud the fact that we are now on the threshold of a day when the coming of the Kingdom is to be first in the hearts of the youth of our Church.

This initial spirit of inquiry could not fail to be strengthened and satisfied by the messages from such speakers as Messrs. Mott and Eddy, Rev. Drs. Robert F. Horton of London, Mackenzie of Hartford Seminary, Henderson of Chicago, Robert E. Speer and Samuel Zwemer, Mr. J. Campbell White, Hon. W. J. Bryan, the secretaries of the denominational Boards, and furloughed missionaries from every field. These men offered no apologetic for missionary service. They told simply of the unprecedented opportunity on the foreign field to-day. of the breadth of the task, of the great necessity of an adequate preparation for the work. That their message reached the heart of the audience was not demonstrated by any excited expression of approval. It was rather demonstrated by the quiet and private expression of the desire to serve in some capacity. The delegates were not asked to sign volunteer cards at the meeting but the fact that, on the last day, over

FIFTEEN HUNDRED STAYED

for the meeting which only volunteers and those considering volunteering were asked to attend, was a definite indication of the desire for service that had been aroused.

This Convention has been an impressive incident in the lives of many. But it has been not only an incident. Already it has become the fountain-head of a definite effort for the advancement of the Kingdom. In colleges all over our country the delegates who were at Kansas City have formed themselves into bands, holding themselves responsible for the preservation of the interest gained there and for its spread among the students of their colleges. These bands are meeting regularly for prayer that this may only be the beginning of a great power for the Kingdom.

Can we leave this responsibility wholly with these brave, eager young people of ours? Is it not to be shared by the hearts of the women all over our country who have spent their lives in service for this cause, who have prayed that this moment might come? May the women of our churches feel the full joy that should be theirs in seeing the young people take up this loved work, but may they also have a deep sense of the obligation which also is theirs of providing the means to send these young servants to the field, of giving those who stay at home a definite opportunity to work out this new interest in their home churches, and, above all, of constant prayer that this interest may grow continually deeper and stronger and that these new workers may develop into the perfect beauty of the stature of the manhood which is in Christ Jesus.—*From a member of the Board of the Northwest.*

AN impressive feature of the Student Volunteer Convention was the reading, as the vast audience stood, of the names of the fifty-three volunteers who have died since the last Convention four years ago, and the dedication by prayer of the group of nearly one hundred volunteers who will sail this year for their lifework.

THE position of secretary of literature in the missionary society was created to distribute the important literature of the Church among those who were already interested in missions, and among those who might be interested The important literature comprised first, the three magazines: WOMAN'S WORK, *The Home Mission Monthly*, and *Over Sea and Land*, followed by the leaflets, etc., from the literature departments. One of the cleverest women—if not *the cleverest woman*—in the society should hold this position, for it is *very important*. The editor of *Over Sea and Land* finds that there are many churches where not a single subscription to that magazine is turned in during the year. What is the matter? Why is our only junior missionary magazine neglected? Are there no boys and girls under thirteen in the churches which make such reports through the secretaries of the societies ?

HOME DEPARTMENT

MAGAZINE PROGRAMMES

ONE of our valued correspondents writes some interesting suggestions which may be of use to others, so we pass them along in condensed form: "My first real interest in WOMAN'S WORK came during a year when our auxiliary allotted one missionary to each member for report and information. . . . How envied those two or three members were who were so fortunate as to find letters from 'their' missionaries in the magazine! We number in this small place only about twenty-one members in the auxiliary. About half of these are young married women and we are starting our babies right by taking them to the meetings occasionally. . . . We have a real love for the work and we do thoroughly enjoy having a missionary come here and talk to us every year. But for the most part we must make our own programmes. During 1912 we gave them all to the study of China. Last winter's meetings we resolved to devote to a thorough study of our own magazine. Here are just a few hints from our programmes. Nobody read anything but all prepared themselves so that they could speak without the printed page before them. In February, for instance, extracts from editorial notes were given by Mrs. T.; a three-minute sketch of Korea by Mrs. F. and a talk on Korea, as presented in WOMAN'S WORK, by Miss S. In March, Mrs. J. gave a summary of, with extracts from editorial notes; Mrs. C. a three-minute sketch of Livingstone and Mrs. F. J. told of Japan as presented in the magazine. In April the editorial notes were summarized and quoted from by Miss H.; Miss P. recited the *Wireless S. O. S. of India's Women* and another Miss P. told of the life and character of Mrs. Richardson and quoted from her article in WOMAN'S WORK. . . . We all know the magazine and the work better and love them more for this careful study."

We might add that there is an admirable little leaflet, to be obtained from the Literature Department of any Board, on *A Magazine Meeting; How to Present Our Missionary Literature*, with a little supplement containing recitations and hints for costumes, decorations, signs, etc. Both leaflets may be purchased for three cents.

[JANUARY of each year brings the gathering of the Foreign Mission Conference of North America, when the leaders in all denominations meet to study the problems before them. Two days are given each year in New York to the discussion of some one vital point, after which the officials assemble at Garden City, L. I., for practical comparison of methods. This year the special discussion was of "Co-operation and Promotion of Unity on the Foreign Field." Many able speakers participated, the only woman to do so being Mrs. Wallace Radcliffe. Though her address came at the end of two crowded and fatiguing days, Mrs. Radcliffe's personality and manner, as well as her pungent matter, commanded close and interested attention. We are fortunate in being allowed to give most of this address to our readers, to whom Mrs. Radcliffe is no stranger.—EDITOR.]

GROWTH OF THE SPIRIT OF UNITY AMONG WOMEN

"WHAT is it, if you name it, you break it?" was a riddle dear to our childhood. The answer used to be *silence*. To-day it is *Christian Unity*.

Growth in spiritual unity (among men *or* women) is an exquisite, subtle fact, discussion of which seems painfully to reveal the hindrances and limitations thereof, like to the premature pulling up of planted seeds by childish hands. Its growth is as mysterious as that of the seed in the cleft of the rock, which, one day, grown to a tree's estate, splits the rock.

The heart in which the Spirit of Unity dwells will grow in throbbing intensity, will burst the stone walls of Gothic Ecclesiasticism or the picket fences of White-Steepled Provincialism, to walk forth into the highroad of God's power, into the fresh, invigorating air of spiritual freedom.

The relation of the individual woman's soul to her God, her reception of the indwelling Christ, her voluntary obedience to the Holy Spirit's guidance, is the *Genesis* of it; the *Exodus*, out of the narrowness and the *Acts* of co-operative power, she is ex-

periencing to-day, the *Revelation* of promised result is bound to come. "To grow in grace and in the knowledge of the Lord Jesus Christ" *is* growth in the Spirit of Unity.

WOMEN ARE MORE READY

to-day, and more of them are more ready than are men, for unity in giving Christ to the Christless. A few of the outward signs of this inward grace may be spoken of.

The missionary work of women for the past fifty years; their co-operation and union in charitable and civic work; the facing square of national problems in the Council of Women for Home Missions and all it stands for; the club life of women, far better organized and united in aim than that of men; the far-reaching work of the Young Women's Christian Association; the great patriotic societies, with innumerable other agencies, have brought women wonderfully close together.

United Study of Missions has been for thirteen years a potent factor in comradeship and made Christian women ready for the recent demonstration of common loyalty to Christ evidenced in the Federation of Women's Boards of Foreign Missions in the United States, under the name of General Advisory Commission, consummated October 24, 1913. That the representatives of eighteen Protestant communions standing for twelve millions of women, of whom two millions are regular contributors to this cause, have so banded themselves together, seeking to eliminate friction and wasted effort, to stimulate united prayer, study, and fellowship, is vitally significant.

This is no sporadic or disconnected movement. It is the fine fruit of that Woman's National Jubilee which swept the country from ocean to ocean in 1910. You know its history and felt its power. It resulted in co-operation, to that time unknown among us in religious work; in continuous prayer so resultful that the impetus of it went round the world. It brought together in loving, enthusiastic service thousands of women of different names who had never met in spiritual work before; many who, up to this time, had not been "aware of missions," who, as one said, "had often

PLAYED TOGETHER BUT NEVER PRAYED TOGETHER;"

women to whom Christian profession had meant only ministry to self and family, "we four and no more;" women, in some cases, as truly "rice Christians" as any on a foreign field.

With no thought of money in the beginning, the inevitable, spontaneous giving which always accompanies knowledge of needs was harnessed into definite form, so that the threefold purpose became:

1. To crystallize the interest already awakened into some definite service.

2. To make this new vision a lasting stimulus to deeper spiritual life, a call to more fervent prayer, to more intelligent study of the fields abroad and the problems at home.

3. To honor the Lord with a Jubilee offering of one million dollars.

The glorious results you know. Its power goes marching on. Standards in service and in gifts were permanently raised. . . . It was made evident that there was no promised miracle for pious incompetency. Working with women of other churches for the first time, many were humiliated at the small attainment which before had loomed so large on their limited horizon. . . . A "divine discontent" led many to a determined height of efficient service, "with a glimpse of a height that is higher." For the Jubilee taught, as the Edinburgh Conference taught, that "elasticity is not fluidity;" that unity of purpose does not mean compression or uniformity; that loyalty and devotion to one's own church is not only compatible with, but essential to the greater loyalty to the Head of all churches. . . . The "contagion of loyalty" resulted in thousands of women being brought into this organized work and in such systematic attempt to reach "the uninterested women" as will never cease as long as print and postage endure, as ten millions of unmissionary or *omissionary* women in Christian churches stand as an indictment and a challenge.

The little book, so honored in its use, was the tenth volume published by the Central Committee of United Study of Missions. . . .

But back of the birth of the Central Committee was

FORTY YEARS OF QUIET WORK.

The beginning in America of organized woman's work for woman was in 1861 when, on the eve of the Civil War, Mrs. Doremus started that first Union Missionary Society, antedating all American club life. All the Women's Boards to-day are the children of that historic society. . . .

The Summer School for the study of missions, side by side with the study of the Bible, makes for tremendous advance in this grace. Thousands of schoolgirls, women of leisure, of college women, teachers, leaders, meet yearly in these great gatherings.

The breadth of spirit of the missionary on furlough, in expressed appreciation of the work of other churches on the field, is also a powerful factor for unity and has often rebuked narrowness and self-satisfaction at home.

Present Conditions and Unifying Influences have woven themselves together.

LIMITATIONS AND HINDRANCES

to Christian Unity are less agreeable to speak of.

"We walk bewildered in the light,
For something is too large for sight,
And some things quite *too* plain to say."

In any and every church will be found exponents of that "exaggerated individualism" which sees its own work and nothing else, whose perverted motto is "This one thing *I* do." Such persons are nice, grown-up children of thirty, forty, fifty years of arrested development, of vision limited to the vanishing point. They have no knowledge of broader parish work of their own, much less of that comradeship of service which recognizes the church family and takes into sympathy and love at least all of its own name in the community. Union among the women of one communion is a first factor in federated unity.

Another type of hindrance is the woman who simply patronizes her own church in a respectable amount of public worship, her activity in it being limited to her use of its relationships for obtaining money for outside interests. All her life, her energy, her influence are there employed. That these splendid organizations ought to be and *are* supported by our church women to a large extent is conceded. It is also conceded that there is that tenth woman who should be freed from church activities to specialize therein. But there are many abnormally interdenominational women who are *not* specialists, save in Peripatetics. These glory in that melan-

cholv roll-call of church names served up like courses at a dinner, which to others only accentuates unduly the inherited prejudices or prejudiced inheritances of the past, which should be minimized and ignored as much as is humanly possible. The sympathetic, intelligent co-operation of these women in their own church life would give dignity and a new value to their multifarious union efforts. The first of these hindering types may be called the Centripetal, keen only for the inside, everything else vague as the world seen through stained glass windows. Christian unity does not even interest her save as she may in some rare moment contemplate the convenience of having all the world inside her own beloved walls, as plainly labeled as though "made in Germany."

The contrast is the Centrifugal, with the church tie attenuated to the last degree, to whom the church is a necessity which may take care of itself. Not that she *says* this, she only *lives* it. . . .

The ideal, Christ-centered, loyal communicant, giving her best to her own church, thereby gaining equipment for the glorious duties and wide opportunities of united work for her land and for the world, is the ideal helper toward Christian Unity. Poised, symmetrical, pulsating life is hers, characterized by what Florence Nightingale described as "the ecstasy of single-heartedness."

Another hindrance is the evasive, floating, dislocated mass of professing Christians belonging somewhere or nowhere, a peculiarly city type.

YOUR CRIMSON RAMBLER

if it is not pruned, will climb and climb, but where are the roses? If Christian ramblers could be pruned of some of their flights certain deserts would blossom as the rose. Out of this floating class there is resulting in all grades of society a pitiful type of hybrid childhood; those children who go to any or every church, just as they go to the "movies," never staying long enough anywhere to be taught fundamental Christian doctrine and life, never long enough to be brought into profession and related duty. Such children, sinned against by parents who have slipped their moorings to float on the high seas of No-Regular-Church-Life, are ready later to accept any broken cistern for a living fountain and become an easy prey to any fad or ism or duty-free species of religion, or else tend to substitute humanitarian work altogether for religious life. . . .

We hear much to-day of Eugenics, the right of the child to be well born. In the

REALM OF SPIRITUAL EUGENICS

there is much to say. Yet to be born is not all of life. Spiritual environment, pure food for the soul as well as for the body, are but hints of what Womanhood growing in the Spirit of Christian Unity can and will demand for her own and for others.

As to Limitations, I believe that with most women these are ecclesiastical rather than theological. The attitude of the clergy is here a potent factor. Wise and tactful it may be; sometimes it is a painful revelation of limited vision and less sympathy, even of personal pettiness, almost incredible. An individual praying daily for the reunion of Christendom, but seeking no intelligent knowledge of the life and work of those who have not his hall-mark, will always be open to the indictment of Pharisaism. Patronizing references to "other religious bodies," the other accepted delicate terms for "and others," counteract much well-intentioned effort. The discouraging of the even occasional attendance or participation of his parishioners in any union religious work results often in provincial exclusiveness which can scarcely be included in the fruits of the Spirit. "The mutual recognition of one another's ministries," as declared at the Calcutta Continuation Meeting, seems, to say the least, to be a matter of Christian good breeding.

Once upon a time, there *were* clergymen who were *jealous* of the growing missionary organization of women. To-day no fair-minded leader can fail to realize the spiritual education which comes through this channel to the individual church. The reflex influences in broader outlook, in energized responsibility for the young people and children of the church, is invaluable. Such work, in its world-wide touch, will appeal to and hold to the church as will nothing else the college men and women who want to be part of *big things*.

Many a weak church to-day is held together by the prayers and pains of women organized for Missions, who begin at Jerusalem, though they do not end there. I have never heard of a Woman's Missionary Society that upset a pastorate, while a "Ladies'" or "Rector's Aid" has been sometimes a church's despair! We contend that to encourage missions in a church is to take a first step toward unity inside and out.

Another limitation to Christian Unity among women is the encouraged existence, even to-day, of assorted varieties of church life in some communities. A church, like a child, has the right to be well born. There are some that had best never been born, so painful and so precarious their existence.

For this I believe, as a rule, women are not primarily responsible. Duty occasionally calls me to a small town of fourteen hundred inhabitants. There are eight Protestant churches there, one Roman Catholic. The Methodist Episcopal and the Presbyterian were the first organized. I spare you the sad list of those who have followed, each succeeding in dislodging some from the already existing communions. The struggle, the unhallowed rivalry, I leave to your enlightened imaginations. "We are expecting to have electric lights soon, then won't we grow?" wrote one from that church-ridden town lately. May the searchlight of Christian Comity on the Foreign Field soon shame Christian Church Extension Committees at home into something of similar action, and "enlightened loyalty," displacing forever ecclesiastical greed, forbid such conditions in the future—nay, more, correct them now!

And now the Outlook. I see millions of women, like Mary, pondering these things in their heart. I see the superwomen of the Twentieth Century, not a natural but a spiritual body, rising above all shibboleths, ecclesiastical or historical; above all differences of opinion in matters political; above all the world's lure in its wondrous glittering guise, unitedly using their "balance of power" in the home and the church, in business and professions, in society, literature, art, and music, for a divine strategy of prayer and pains to make known to all everywhere the Founder of the Kingdom of Love. This great common task for the sake of the Name above all names is the one Solvent of Christian Unity among women.

Jessie W. Radcliffe.

FACTS AND FIGURES

From the Treasurer of Woman's Work

In round numbers 900,000 women are members of the Presbyterian Church. How many of these members subscribe to Woman's Work? 24,787, according to the last report. In addition we send almost a thousand to our missionaries. If everyone of the 24,787 women would interest her best friend in this magazine the total number of subscribers would come very close to 50,000. Appoint yourselves first aids to your Secretary of Literature and talk Woman's Work so that the next report will show that the subscription list is striding forward. A new circular is ready for distribution and also a letter of instructions to secretaries. These will help you to increase the circulation of *your* Foreign Missions magazine, Woman's Work.

Portal, North Dakota, has organized a mission study class, which makes seven new classes in Minot Presbyterial Society.

At the meeting of Synod in Japan a Woman's Board of Missions was appointed and a forward movement inaugurated by sending Miss Kawai, formerly of Bryn Mawr, Miss Takahashi, Messrs. Uemura and Kuwada and others to Formosa to begin a campaign that is to last till the end of the year.

NOTES FROM HEADQUARTERS

From Philadelphia

Prayer-Meeting, March 17th. Topics: *Our Presbyterial Societies, Japan.*

Now is the time for planning to attend the Biennial Assembly of our Society in Pittsburgh, Pa., April 28–30! Every synodical and presbyterial society and every auxiliary and young people's organization contributing through the Woman's Foreign Society is urged to send one delegate. It is an opportunity to meet and hear our missionaries and the stewards of the King's business. Come! receive inspiration and carry back to your society a new and larger vision. Visitors are strongly urged to attend, as the meetings will be full of interest for all. Many missionary speakers! Fine conferences: Annual Conference of the Westminster Guild; Annual Conference of the Mission Study Secretaries. New things presented: An Honor Roll; Federation; new ideas on old subjects! Entertainment offered to all delegates and missionaries. Mrs. N. A. Weed, 706 Aiken Ave., Pittsburgh, is chairman of the Entertainment Committee.

Books at Headquarters close March 15th; all later payments will be counted in the following year.

January 20th brought to our meetings three well known missionaries: Rev. George S. McCune, Korea; Rev. W. C. Johnston, Africa, and Rev. Henry W. Luce, China. With Mr. McCune we entered the cells where the Korean Christians were imprisoned and tortured past belief, but where they saw visions and from which their voiceless songs and prayers reached the ears of the "strong Deliverer." With Mr. Johnston we saw the vast congregations of earnest Christian disciples at Elat and beyond, and Mr. Luce showed us by faith the stately buildings of Shantung University which are to arise and the student body of six hundred waiting to enter. Surely we dream dreams and see the interpretation thereof in these days. Miss Lowrie, who led the meeting, found time to give *One Year's Stewardship* the spirited, discriminating "appreciation" which it deserves.

The apportionment in large part of the New China Fund affords the much desired opportunity of honoring the memory of two of the founders of this society: Mrs. William E. Schenck, our first President, who for twenty years was its inspiring leader, and Mrs. Z. M. Humphrey, her able and gifted associate in the days of the beginning. Both were master-builders, laying well its foundations in faith and prayer upon which the work of forty-four years has rested immovable. Two fine buildings for girls' schools at Changsha and Changteh in the province of Hunan will bear their names.

We gratefully welcome to the Board of Directors Mrs. W. S. Holt, formerly of the North Pacific Board.

The Interdenominational meetings of the week of prayer were more largely attended than last year, and there was a stronger desire and more enthusiasm for co-operation.

Leaflets for the month: *A Theatre Meeting in Mombetsu* (Mrs. Geo. P. Pierson); *Wonder Stories; Schools and Colleges*, each 3 cents; *Through North Japan on Runners* (Mrs. Geo. P. Pierson); *Home Life; A Half Century of Evangelism in Japan; Japan's Attitude to Christianity*, each 2 cents; *An Evangelistic Automobile in Japan*, 1 cent; *Historical Sketch of Missions*, 10 cents.

New Leaflets: *The Church at Work*, free; *A Tale of Three Boxes, a Triologue*, 1 cent; The Catalogue for 1914.

☞ Do not send orders for leaflets, Year-Books or other literature to Woman's Work but to your own Headquarters.

From Chicago

Meetings at Room 48, 509 South Wabash Avenue, every Friday at ten A. M. Visitors welcome.

The New Era in Foreign Missions is the theme for a unified programme of foreign missionary education, which began January first, 1914. The fall campaign for the home mission study of Immigration being over, churches and societies have taken up the study of one or another of the foreign mission text-books specially prepared for this year's study.

The New Era in Asia, by George Sherwood Eddy; *The Emergency in China*, by Rev. F. L. Hawks Pott;

The King's Business, by Mrs. Maud W. Raymond, and *Mexico To-Day*, by Rev. George W. Winton, present a rich treat for mission study classes. Other books and courses are also offered and a great variety of literature. Send to Room 48, 509 S. Wabash Avenue, Chicago, for the new booklet, *The New Era in Foreign Missions*, giving a church programme of foreign missionary education.

The Mission Study Class is the only method of studying the great subject of missions which appeals to all ages and types of people. There is being accomplished to-day in the mission fields of the world, as the result of the quiet, thoughtful and prayerful study in the small group classes, more than we dream of. A remarkable call to prayer for China last April was responded to by a wave of prayer which encircled the globe. Preceding this call, over fifteen hundred Presbyterian classes during the winter of 1912–13 had been studying China, and as many more from other denominations. Was there not a connection between the two? Leaders called their classes together and many earnest, intelligent prayers were offered for the great Republic whose problems had been the subject of their thought and study for weeks or months.

Dr. J. Davidson Frame of Resht, Persia, and Rev. D. J. Fleming, of Lahore, India, each gave an inspiring talk in Room 48 during the winter. The plea of the former for direct and increased effort for Mohammedans was forceful, and of all the hard facts that made it so, none spoke louder than the steadfastness of the one occupant of Meshed Station, who will take no furlough until the man who can hold that fort is found.

Another helpful speaker was Mrs. Henry M. Hunter of Oak Park, whose success in interesting young people in missions enables her to speak with authority when telling how to conserve that "greatest of our national resources—the boys." She showed how even in five-minute talks in Sunday-school this much may be accomplished—people who doubt it can be convinced that missions are interesting. To work with young people, she said one needs to mingle with them socially, to have a multiplicity of interests, to be an all-around woman, to be a diligent student of psychology.

Mission Study classes are providing the Church with an intelligent constituency in the work of the kingdom at home and abroad, and thousands of people are learning to pray intelligently for the cause for which the Son of God gave His life, through this definite study.

Leaflets: *A Theatre Meeting in Mombetsu; What Christianity Has Done for Japanese Women; Wonder Stories*, each 3 cents; *Through North Japan on Runners; An Evangelistic Automobile in Japan; Evangelization in Japan; Japan's Attitude to Christianity; The Mighty Mites; Why Send Missionaries to Japan; A Half Century of Evangelism in Japan; Prayer and Gifts*, each 2 cents.

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From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

The Forty-fourth Annual Meeting of the Women's Board of Foreign Missions will be held on Wednesday, April 22d, in the chapel of the Fifth Avenue Presbyterian Church, New York, beginning at 10 A. M. There will be morning and afternoon sessions, and the societies near New York are especially urged to send their full number of delegates, while a cordial invitation is extended to all who may find it possible to be present at this meeting. Miss M. G. Janeway, 981 Park Ave., N. Y., is Chairman of the Credential Committee. Luncheon will be served to the delegates.

Most interesting was our "First Wednesday" meeting on China with Mrs. White as leader. Mrs. Lingle of Hunan, illustrating the progress of mission work, told how, ten years ago a man was terribly beaten for renting a house to the missionaries, and now that town is practically all Christian. The quality of the young men in the schools was emphasized by Mr. Gleysteen of Peking, who has found them earnest, intellectual, strong and brave. Dr. Halsey dwelt on the magnitude of our work for China—a splendid race to win for Christ.

The children's department is striving to attain two big things this year. One of them is the uniform name of "Light Bearers" for all children's bands, to be used most especially in the official reports to the Board, instead of the many individual names which have often been the means of confusing a band of young or older women with the children. The other object we are working for is to get a penny from every one of the sixteen thousand or more children in the Bands and Intermediate and Junior Societies for the New China Campaign Fund. We have several new societies and three new bands of "Light Bearers."

The Treasurer reminds the societies and the presbyterial treasurers that the fiscal year closes March fifteenth, and all contributions must be mailed in time to reach New York *on, or before, that date.* All money for New China should be sent at the same time and pledges for future payments should be reported.

Leaders of meetings in our auxiliaries, when ordering material to carry out their programmes, do not always remember to enclose stamps or checks to cover the cost, and in such cases a bill or postal card is sent stating the amount of indebtedness. On January first, 1914, one hundred and forty-five accounts, amounting to nearly two hundred dollars, remained on our books unpaid! Will those who have used the Literature Department kindly look into this matter, see if they have sent remittances in response to the bills or postal notices, and thereby facilitate the work of the Publication Committee?

The Treasurer acknowledges an anonymous gift of forty dollars for the China Fund.

Leaflets: *Evangelization in Japan; The Mighty Mites; O Kei San; A Theatre Meeting in Mombetsu*, each 2 cents. *Historical Sketch of Japan*, 10 cents.

New Leaflets: *A Chinese Helen Keller*, 2 cents; *Twelve Suggested Programmes*, based on the C. E. Topics for 1914, 5 cents.

From St. Louis

Meetings first and third Tuesdays of each month at 10.30 A. M., Room 708, 816 Olive St., St. Louis, Mo. Missionary literature for sale at above number. Visitors always cordially welcome.

It is not too early to remind our readers that the Annual Meeting of the Board will be held April 21st. This means prompt attention to all statistical reports, and an urgent appeal to get all subscriptions to magazines up-to-date.

JANUARY was a red-letter month for many members as regards opportunities of hearing interesting speakers. At an informal luncheon held in the Young Women's Christian Association building after one of the Board meetings, we heard very brief remarks from Rev. S. D. Gordon (author of *Quiet Talks on Prayer*, etc.) and a half-hour talk by Dr. Stanley White. None of those present will ever lose the helpful effect of that half-hour. Such a clear, concise view of the status of affairs in India and China, and our responsibility in relation to these countries, it has rarely been our privilege to hear. A week later Rev. G. S. McCune gave powerful talks in several of the churches.

AT our last Board meeting, Miss Johnson brought us greetings from eleven leper stations in India.

NOTICE has been received of the acceptance of the resignation of Miss Vaughan of Shantung station, China. She has many warm friends who will regret to hear it.

MRS. B. F. EDWARDS has been appointed secretary for Kansas.

LEAFLETS: *Our Young People*, by Anna F. Hopkins; *Praise and Thanksgiving*, arranged by Anna F. Hopkins, 15 cents per dozen.

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From San Francisco

920 Sacramento St. Meeting first Monday of each month at 10.30 and 1.30. Executive meeting every third Monday. Prayer service first and third Monday at from 12 till 12.30.

JANUARY meeting was full of interest under the direction of the President, Mrs. H. B. Pinney. The Ministers' Union held a session in another part of the building. The luncheon hour for all is always full of good cheer, and table talks are enjoyed.

REV. MR. HUMMEL, just home from Africa, was present, and made an impassioned address on the needs of Africa, and the pressure of work forced upon the missionaries. Many thousands of the natives are eager to listen to the Gospel of the Son of God.

IT was a rarity to be entertained by the pupils of our Occidental School, who came with their teachers, Miss Crowder and Mrs. Wing. Forty little boys and girls gave recitations and songs. Afterward forty of our Mission Home children came to the platform and the audience is always pleased to see them and to hear them sing. One precocious little child recited the names of all the books of the Bible.

LETTERS from our missionaries in the foreign field were read. Miss Grace M. Rowley of Wei-hsien, China, writes that with her sixty-six pupils, they are crowded for room. One of her girls was sent to the Normal School, where she is in training for a teacher.

MRS. C. L. PHILLIPS of Pyeng Yang, Korea, writes of a territory class in the country, where Miss Best is the teacher; eighty-six women are enrolled. The Bible study includes Mark, John, Colossians, Joshua, and questions on the Bible in general. A Pyeng Yang Biblewoman desires to go out to districts where there are few Christians that she may teach the heathen.

MRS. ETHEL T. BARBER of Medellin, Colombia, writes of their new mission home which was made possible through the gift of Mr. and Mrs. J. G. Touzeau of Los Angeles, who labored for long in that field. It is in three houses, a residence, a school, and the third house waiting longingly for the new missionaries, who were not sent this year. It will be rented. Two men are building a roof over the small front yard, then a partition will be taken out and the yard bricked, and they will have a good-sized and comfortable hall for services. Their literature room has a good supply of Bibles, Testaments, and portions, also leaflets ready for use. These are mostly contributed by the Bible House in Los Angeles. The Roman Catholic priests complain that there is too much of that bad literature in circulation.

MISS BESSIE M. LAWTON of Jhansi, India, rejoices that their new school building may be finished before the end of March, when they will be able to take in three hundred or more pupils. Now she has 137 girls and is obliged to turn many away. Funds for this building were largely given by two women, friends of Dr. and Mrs. Holcomb, who are now living in Hollywood, California.

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From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month, and popular meeting on third Tuesday at 2.30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

JANUARY popular meeting was attended by a good representation from the churches of Portland and vicinity. We were glad to have Mrs. W. O. Forbes of Seattle present. Mrs. Virginia Euwer of Pittsburgh, who is spending the winter here, led the devotional service, drawing our thoughts to some of the "Gifts of God."

MRS. A. J. MONTGOMERY, who says she has inherited Mrs. Holt's work among the Chinese in Portland, introduced Mrs. Ng Mon Po, who, with her little son, has just arrived from China to join her husband, pastor of our Holt Chinese Presbyterian Church. Mrs. Montgomery told for her, as she speaks no English, how anxious she was when on the steamer she found she was to land in Seattle instead of Portland, as she expected. But three Seattle ladies were at the landing to meet her, and Mrs. Clarence L. White took her to her own home until everything was arranged for her journey to Portland. Mrs. Ng Mon Po is a graduate of True Light Seminary at Canton, and her four years in our school in her native land has given us a worker among her nationality, under our Board. She is fitted in every way to be a good pastor's wife.

MRS. DUNNING gave items from letters of some of our missionaries: Mrs. Douglas of Persia is itinerating with her husband. They are met with great kindness wherever they go; Mrs. E. T. Allen writes that she and her husband took all their children with them on an evangelistic tour; they aroused great curiosity and were closely watched. She said their group seemed like a demonstration of Christian family life. Dr. Maud Allen of India wrote about the hospitals she visited in that country, spending her summer vacation in that way instead of going to the mountains. Mrs. Paul McClintock tells of a stormy trip to Yokohama where she was met by Mr. McClintock. Christmas found them in Hong Kong. Mrs. Wheeler had thoughtfully sent a Christmas tree to Mrs. McClintock's steamer for her tiny daughter, so little "Mary Rebecca" had her American Christmas tree in the hotel in Hong Kong. They were to sail soon for Hainan.

OUR Treasurer's work has so increased that an assistant treasurer has been appointed, Mrs. C. M. Barbee. Bear in mind that the Treasurer's books close March fifteenth and all money for the year March, 1913–March, 1914, must be in by that date to be counted in the Annual Report. At the desire of many of our constituency our Board has pledged $2,500 for the China Fund. We have until the end of the fiscal year 1915 to meet the pledge. We are sorry that Mrs. Ella D. Rice has been compelled to resign as Band Secretary. Mrs. H. A. Warner, an energetic, enthusiastic young woman, has consented to take up the work. Her address is 665 E. Main St., Portland.

LEAFLETS: *New Era in Asia*, by Eddy, 35 cents; *Westminster Guild Bible Study Book*, *Women of the Bible*, 5 cents; *Christian Missions in Japan*, 5 cents; *A Missionary Imagination*, *Japan*, *Seventy-fifth Anniversary Series*, 2 cents each.

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RECEIPTS TO JANUARY 15, 1914

By totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	$ 157.90	HUNTINGDON,	$1,052.75	REDSTONE,	$533.26	WELLSBORO,	$ 21.00
BEAVER,	365.00	HURON,	223.25	SHENANGO,	343.75	WEST JERSEY,	534.04
BELL,	17.40	LACKAWANNA,	1,319.49	STEUBENVILLE,	563.42	WESTMINSTER,	142.00
BLAIRSVILLE,	98.00	LEHIGH,	293.25	UNION,	306.15	Miscellaneous,	2,008.68
CHATTANOOGA,	149.95	LIMA,	436.17	WASHINGTON CITY,	506.50		
CINCINNATI,	917.86	MCMINNEVILLE,	39.65				
CLARION,	233.00	MAHONING,	373.00				
CLEVELAND,	1,225.65	MAUMEE,	361.04				
COLUMBIA,	91.25	MONMOUTH,	336.00				
COLUMBUS,	386.50	NEW CASTLE,	555.70				
COOKEVILLE,	7.00	NEW HOPE,	24.32				
ELIZABETH,	1,167.60	OXFORD,	25.46				
ERIE,	589.70	PARKERSBURG,	85.30				
FLORIDA,	2.50	PHILADELPHIA,	25.00				
FRENCH-BROAD,	35.75	PHILADELPHIA, N.,	2,538.81				
GRAFTON,	162.00	PORTSMOUTH,	140.60				

Receipts from Dec. 15th to Jan. 15th,		
Regular,	$16,239.28	
New China Fund.	2,156.37	$18,395.65
Total receipts since March 15th,		
Regular,	$88,912.99	
New China Fund,	20,808.04	$109,721.03
Special Gifts to Missionaries,		61.50

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

ALTON,	$ 8.00	INDIANA,	$ 5.00	PEMBINA,	$ 58.00	WATERLOO,	$ 6.00
BISMARCK,	37.92	KALAMAZOO,	65.25	PEORIA,	537.00	WINONA,	142.63
BLOOMINGTON,	247.53	KEARNEY,	181.00	PETOSKEY,	35.00	Colorado Synodical Society,	13.77
BUTTE,	55.25	LA CROSSE,	6.00	ROCK RIVER,	5,443.08	Minnesota Synodical Society,	12.65
CENTRAL DAKOTA,	68.00	LAKE SUPERIOR,	284.00	RUSHVILLE,	202.00	Miscellaneous,	176.56
CHEYENNE,	4.54	LARAMIE,	4.00	SAGINAW,	152.33		
CHICAGO,	4,061.00	MANKATO,	263.00	SHERIDAN,	37.50		
DES MOINES,	308.65	MATTOON,	114.25	SPRINGFIELD,	687.00		
DETROIT,	900.06	MINNEAPOLIS,	245.09				
DUBUQUE,	142.05	MONROE,	108.00				
EWING,	28.00	MUNCIE,	236.45				
FLINT,	80.00	NEW ALBANY,	5.00				
FREEPORT,	406.34	NIOBRARA,	54.00				
GRAND RAPIDS,	22.00	OAKES,	55.00				
GREAT FALLS,	86.21	OMAHA,	83.40				
HASTINGS,	102.80	OTTAWA,	382.00				

Total for month, (including New China Fund, $1,197.31),	$16,153.31
Total from March 15th, (including New China Fund, $18,082.76),	104,509.15

MRS. THOMAS E. D. BRADLEY, *Treas.*,
Room 48, 509 S. Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$406.00	LYONS,	$ 214.25	WESTCHESTER,	$ 131.00	Legacy,	$5,997.62
BINGHAMTON,	202.00	MORRIS & ORANGE,	418.00	Interest,	1,120.00	Miscellaneous,	1,250.00
BOSTON,	223.00	NEWARK,	719.94				
BROOKLYN,	394.00	NEWBURYPORT,	10.00				
BUFFALO,	611.00	NEW YORK,	1,396.11				
CAYUGA,	4.00	NORTH RIVER,	219.00				
CHEMUNG,	68.70	OTSEGO,	176.00				
CONNECTICUT VALLEY,	178.00	PRINCETON,	57.00				
GENESEE,	172.32	ROCHESTER,	783.25				
HUDSON,	164.00	ST. LAWRENCE,	68.00				
JERSEY CITY,	356.00	STEUBEN,	213.00				
LOGAN,	81.25	SYRACUSE,	591.00				
LONG ISLAND,	241.00	TROY,	622.00				
LOUISVILLE,	97.00	UTICA,	1,529.35				

Receipts from Dec. 15th to Jan. 15th,		
Regular,	$16,858.35	
New China Fund,	1,856.44	$18,714.79
Total since March 15th,		
Regular,	$76,748.41	
New China Fund,	12,511.12	
Endowment,	50,000.00	$139,259.53

(MISS) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York

Woman's Presbyterian Board of Foreign Missions of the Southwest

ARKANSAS,	$10.00	OKLAHOMA,	$79.00
AUSTIN,	23.50	SANTA FE,	38.00
CIMARRON,	2.00	SOLOMON,	202.00
CHOCTAW,	4.00	TOPEKA,	645.90
EL RENO,	3.00	WACO,	9.50
EMPORIA,	122.95	WICHITA,	361.00
FT. WORTH,	192.50	Miscellaneous,	45.25
KIRKSVILLE,	1.00		

Total for month,	$1,739.60
Total to date,	19,833.32
China Campaign Fund for January,	311.30
China Campaign Fund to date,	3,878.90

MRS. WM. BURG, *Treas.*,
Room 708, 816 Olive St., St. Louis, Mo.

Woman's North Pacific Presbyterian Board of Missions

BELLINGHAM,	$ 80.00	PENDLETON,	$ 10.35	WENATCHEE,	$40.55	WILLAMETTE,	$238.50
BOISE,	105.50	PORTLAND,	1,639.75				
CENT'L WASHINGTON,	268.25	SEATTLE,	752.00				
COLUMBIA RIVER,	36.00	SOUTHERN OREGON,	74.75				
GRANDE RONDE,	17.00	SPOKANE,	436.55				
KENDALL,	5.25	TWIN FALLS,	18.00				
OLYMPIA,	149.00	WALLA WALLA,	59.50				

Total for quarter ending Dec. 15, 1913,	$3,930.95
Total since March 15, 1913,	7,364.86

MRS. JOHN W. GOSS, *Treas.*,
324 E. 21st St., North, Portland, Oregon.

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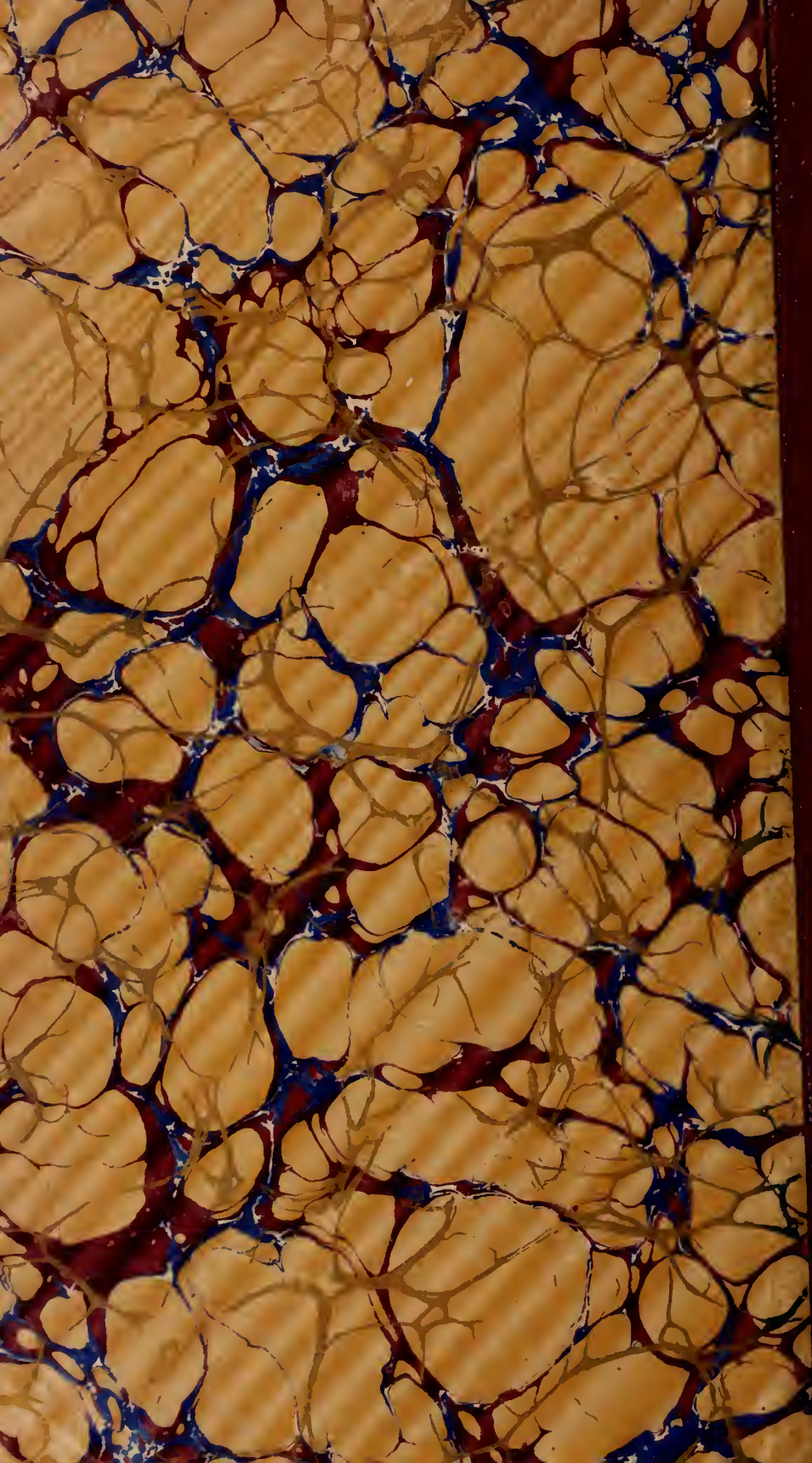
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